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THE ORCHARD BOOKS

EXTRA SERIES

I *Bishop Tunstall's Prayers*

CERTAIN GODLY AND DEVOUT PRAYERS

Made in Latin by
The Reverend Father in God
CUTHBERT TUNSTALL
Bishop of Durham
and
Translated into English by
THOMAS PAYNELL
Clerk

Edited, with an Introduction, by
DOM ROGER HUDLESTON
Monk of Downside Abbey

LONDON
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INTRODUCTION

CUTHBERT TUNSTALL, author of this little book, was the eldest but illegitimate son of Thomas Tunstall, of Thurland Castle, Lancashire. He was born in the year 1474, at Hackforth, in the North Riding of Yorkshire, and about the year 1491 entered the University of Oxford, matriculating, it is said, at Balliol College. Owing to an outbreak of the plague he removed, first to King's Hall, Cambridge—a small foundation subsequently merged in Trinity College—and later to the University of Padua, where he graduated as LL.D. Besides the usual scholastic and theological studies, he acquired a knowledge of Greek, Hebrew, Mathematics and Civil Law. Erasmus speaks of him as one of the men who did credit to the court of King Henry VIII, and he enjoyed the friendship of Warham, More and other leaders of the revival of learning in England, as well as of foreign scholars like Beatus Rhenanus and Budaeus.

After his return to England, Tunstall held various minor benefices in Yorkshire, Staffordshire and Wiltshire, and in 1511 was

appointed Chancellor to Archbishop Warham, who presented him to the rectory of Harrow-in-the-Hill. From this date his rise was rapid. In 1515 he was appointed Ambassador at Brussels to Charles, Prince of Castille, a year later he became Master of the Rolls, and in 1518 was chosen to deliver a Latin oration, in praise of matrimony, at the formal betrothal of Princess Mary, daughter of Henry VIII, to the Dauphin of France. In 1521 he was made Dean of Salisbury, a year later he became Bishop of London, and in 1525 was sent to Spain, as Ambassador to the Emperor, Charles V, returning to England in January, 1526.

When the divorce question became acute, Tunstall was chosen by Queen Katharine of Arragon as one of her counsel, and it is said that, owing to Wolsey's influence, he used his position to dissuade her from appealing to Rome. In February 1529-30, he was translated to the see of Durham, and later became President of the "Council of the North," which played so large a part in the troublous affairs of the Border.

In the ecclesiastical revolution of the next few years Tunstall shewed a weakness that proved disastrous. As a skilled theologian and canonist, he should have foreseen, more clearly than his contemporaries, how subservience to King and Parliament would

lead inevitably to heresy and schism. In practice, however, while opposing the changes in Parliament before they were enacted, he made no difficulty about accepting them when once they had passed into law. His character lacked the heroic strength of More and Fisher; and the powers that were, taking advantage of his weakness, called upon him to perform various public acts by which he committed himself irretrievably to the support of the new regime.

Eventually, however, his position became an impossible one, and it was probably with a certain amount of relief that Tunstall found himself summoned to London, in May 1551, where he was confined to his house "by Coldharbour, in Thames Streete," on a charge of encouraging rebellion in the north and an invasion by the Scots.

During this period of confinement, perhaps as an act of reparation, he composed a treatise *De veritate Corporis et Sanguinis Domini Nostri Jesu Christi in Eucharistia*, which is of value to-day as shewing the doctrine held by Catholics at the period. The treatise in question was published in the year 1554, after the accession of Queen Mary.

The legal proceedings against Tunstall dragged on for months. In December 1551 he was removed to the Tower, and in the

September following was tried by a special commission, and deprived of his bishopric, which was dissolved by Act of Parliament in March 1552-3.

Later in that year, on the accession of Mary, Tunstall was released, and was restored to his bishopric, after its re-establishment by Parliament in April 1554. In the following November he was present at the great public reception of Cardinal Pole; but in the subsequent measures against Protestants he would take no part, except by endeavouring to persuade certain condemned prisoners to abandon their heretical views.

When Mary died and Elizabeth became queen, Tunstall refused to take the oath of Supremacy, and declined to obey an order that he should consecrate Matthew Parker as Archbishop of Canterbury. For this he was once more deprived of his bishopric, and being committed to the custody of Parker, was confined at Lambeth Palace, where he died on November 18, 1559.

By nature a man of singularly refined and gentle character, it was Tunstall's misfortune to live at a period when violence, prejudice and greed were let loose upon the Church of Christ and on all who loved her. Under the stress of these attacks, he saved his neck by making concessions which amounted to

apostasy; but later, under Elizabeth, he atoned for this by accepting deprivation and imprisonment, when a repetition of his former attitude would have won him the royal favour.

At what precise date he composed the exquisite series of prayers contained in this little volume, it is impossible to ascertain, though the pathetic tone of the concluding prayer *For the dede which have no man that praieth for them*, suggests that it, at any rate, was written after the destruction of the chantries, and the suppression of Masses for the souls of the faithful departed. However this may be, it is certain that the book, with its note of simple faith and hope in God, bears touching witness both to the sadness of the author's troubled life, and to the source from which he drew the strength and courage that enabled him to persevere unto its end.

In its original form—a little 8*vo* of fifty-six unnumbered pages—the book is of extreme rarity, and it has never yet been reprinted since its appearance in 1558. In this edition the only changes have been to modernise the spelling and punctuation, which has been done in order that any, who use the prayers to-day, may do so without undue inconvenience. A few words also, which seem to have dropped out in printing, have been supplied in square brackets,

and a mistranslation, on p. 13, has been corrected.

Thomas Paynell, the translator of the work, was an Augustinian Friar, who received his education at Merton Abbey, Surrey, and subsequently joined the community there. After studying for some time at the College of St Mary the Virgin, Oxford—a foundation established for the education of Augustinian Canons of various houses, of which Merton was one—he returned to his monastery. There he devoted himself to the translation and publication of a large number of works, for the most part theological or medical, the first of which—an English version of the *Regimen Sanitatis Salerni*—appeared in the year 1528. A chronological list of his numerous translations may be found in the Dictionary of National Biography, the work here reprinted being item No. 15.

On the suppression of Merton Abbey in 1538, Paynell accepted a pension of ten pounds *per annum*, and later in that year was sent on a mission to the Protestant princes of Germany, during the course of which he attended the diet of Frankfort, in February, 1539. As a reward, apparently, for his services in this capacity, he was made a chaplain to Henry VIII; but his religious views would seem to have been of an accommodating character,

since he continued to enjoy the royal favour throughout the reigns of Edward VI, Mary and Elizabeth, to all of whom he dedicated books.

He is probably the Thomas Paynell, Rector of St Dionys, Lime Street, London, who resigned that living in February 1549-50, on being appointed to All Hallows, Honey Lane, which he seems to have retained until 1560-61. The latest mention of him in the "Stationers' Register" appears in December or January 1567-8; but his career is not easy to follow, owing to the existence of another and contemporary Thomas Paynell, with whom he has often been confused. To his skill as a translator the following pages are witness.

G. ROGER HUDLESTON.

St Wulstan's,
Little Malvern.
December 27, 1924.

THE EPISTLE

[*As printed in* 1558]

TO THE MOST VERTUOUS LADY AND MOST GRATIOUS QUEENE MARYE, DOUGHTER UNTO THE MOST VICTORIOUS AND MOST NOBLE PRYNCE, KYNGE HENRY THE EYGHT, KYNG OF ENGLANDE, FRAUNCE AND IRELANDE, &C. THOMAS PAYNELL wysheth moste prosperous helth and felicitie.

Inasmuch as your grace even from youre tender age hetherto, hath euydently and continuallye geuen youre selfe to all kynd of vertue and prayer, the pure refection, and fode of the spirite and soule of man: I your graces dayly orator, to encreace (yf it may be encresyd) and augment your deuotion, and spirituall meditations, haue translated these fewe and compendious prayers, written in laten, most deuoutly and lernedly, by the reuerend father in god, Cutbert Tunstall, for the spirituall consolation of all deuout christians, christianly to accept and embrace thē, & with celestial meditation vertuosly to use thē. For in these orations & prayers, is nothing else cōprised, but the sincere &

true word of God, our mooste consolatiō & comfort, with a certen general confession, so christianly & deuoutly indyted & knit together, that no mortall mā (excepte he be stonye hartyd) can rede it without teares & remorse of cōscience. I would wyshe therefore (yf I may be so bold as to wyshe your grace a good tourne) yt youre hyghness with the whole company of your vertuous ladies, & chaste damselles, youre graces most beautifull & pleasant maydēs, wold whan opprtunitie of tyme shal serue, peruse these heuenlye prayers, deuoutlye rede them, & continually mynd and record them: For they wel waide and considered: shal be unto the spirituall reder an immortall comforte both of bodye & soule, and to your grace a heuenly consolation and pleasure. Thus our Lorde Jesus preserue your grace.

Amen.

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Confessio peccatorum generalis

O CREATOR et Gubernator caeli et terrae et totius mundi, atque omnium quae facta sunt: sancte, fortis, immortalis, omnipotens, terribilis, juste, misericors et miserator, Domine Deus.

Ego miser et infelix, immensa flagitionum mole obrutus, agnosco ac confiteor me et fuisse et esse peccatorem longe omnium, qui unquam vixerunt sceleratissimum: et tam vehementer oculos tuae majestatis offendisse: ut non solum non sim dignus vocari filius

A General Confession of Sins

O CREATOR and Governor of heaven and earth, of all the world and of all things that are made, O holy, strong, immortal, almighty, terrible, just, merciful, Lord God.

I, a wretch and unfortunate, overwhelmed with the great burden and weight of sin, acknowledge, and confess myself to have been and to be the most wicked sinner of all other that ever lived and so greatly to have offended the eyes of thy majesty, that not only I am not worthy to be called thy son,

am offendi. Quae sane tu Deus, quem nullum latet secretum, longe melius nosti, quam ego ipse recensere possum. Peccavi namque graviter et super numerum arenae maris, in superbia et vana gloria, in ira et odio, in invidia, in avaritia, in accidia, in gula, in libidine, in divini cultus neglectu, in vanis juramentis, in illicitis concupiscentiis, in blasphemia, in obtrectationibus, in mendaciis, in verbis otiosis, in immodico risu, in jocis, in vanitatis aspectu, in auditu, in gustu, in tactu, in cogitationibus, in sermonibus, in factis, et in omnibus in quibus humana fragilitas unquam peccare potuit.

things, thou, O GOD, from whom nothing is hidden, dost know a great deal better than I can rehearse them. I have offended grievously and above the number of the sands of the sea, in pride and vainglory, in anger and hatred, in envy, in covetousness, in slothfulness, in gluttony, in lechery, in negligence of divine honour, in vain oaths, in unlawful lusts, in blasphemy, in slanderings, in lies, in idle words, in unmeasurable laughing, in jests, in vain looks, in hearing, in tasting, in thoughts and in words, in deeds and in all things that the frailty of man at any time might have offended in, the which thing I confess to have been done through my fault, yea, I say

Id quod factum esse confiteor mea culpa: mea inquam maxima culpa. De quibus omnibus mihi homini perditissimo et infelicissimo peccatori tu, mitissime Deus, per immensam et inenarrabilem misericordiam tuam propitius ignosce. Tu namque es creator meus et pater meus, adjutor meus et protector meus, Dominus meus, et Deus meus: tu es spes mea, fiducia mea, fortitudo mea, defensio mea, consolatio mea et liberatio mea, vita mea, salus mea, et resurrectio mea. Tu es firmamentum meum et refugium meum, lumen meum et desiderium meum, adjutorium meum et patrocinium

through my most greatest fault. For the which, O most meekest God, forgive me, a man that is utterly lost and most unhappy, for thy great and unspeakable merits' sake. For why, thou art my maker, my father, my helper and my protector, my Lord and my God, thou art my hope, my trust, my strength, my defence, my consolation, my deliverance, my life, my health and my resurrection. Thou art my stablishment and my refuge, my light and my desire, my help and my succour. Wherefore I pray and beseech thee, the deliverer of the miserable, to help me and I shall be saved: to govern me and defend me, to visit me and comfort me, to illu-

meum. Quam ob rem precor atque obsecro te, miserorum liberator, adjuva me et salvus ero. Rege me et defende me: visita me et consolare me: illumina me et resuscita me mortuum in peccatis. Et quia factura tua et opus tuum sum, Domine, ne me, quaeso, derelinquas: nam et si malus et si venia indignus sum, tamen semper tuus sum. Ad quem ergo confugiam nisi ad te, Domine Deus? Si tu me despicis, quis me respiciet? Si tu me ejicis, quis me suscipiet? Reduc itaque ex vitiorum latebris me servum fugitivum et innumeris peccatorum maculis sordidatum

mine me and revive me that am dead in sin. And forasmuch as I am, O Lord, thy creature and thy workmanship, leave me not, I pray thee, for although I am evil and unworthy of forgiveness, yet for all that, I am always thine. To whom then shall I fly, O Lord God, but unto thee? If thou despise me who shall look upon me? If thou cast me off, who shall receive me? Therefore bring me, thy fugitive servant, out of the lurking places of vices and wash me, defiled with innumerable spots of sins, in the fountain of thy piety and meekness. For how filthy soever I be, thou canst cleanse me. How blind soever I be, thou canst give me my

ablue in fonte tuae pietatis. Quia quantumvis immundus sim: tu me mundare potes. Quantumvis caecus sim: tu potes me illuminare. Quantumvis sim infirmus: tu potes me sanare. Immo quamvis mortuus, quamvis sepultus sim: tu me resuscitare potes. Multo namque major est pietas tua quam mea impietas. Tu potes plus remittere quam ego committere: tuque plus parcere quam ego peccare. Ne ergo respice me secundum mea demerita, Domine: neque attende multitudinem iniquitatum mearum: sed secundum multitudinem miserationum tuarum miserere mei: et

sight. How sick soever I be, thou canst heal me. Yea and if I were dead and buried, thou canst revive me. For thy pity is far greater than is my impiety. Thou canst forgive more than I can do, and pardon more than I can trespass. Therefore, O Lord, behold me not after my demerits: nor consider not the multitude of my iniquities: but after the multitude of thy mercies have mercy upon me, and be merciful unto me, a miserable sinner. And, merciful God, be merciful unto them, unto whom I have at any time, or they unto me, given any occasion to sin, and through thy infinite mercy and the most worthy merits of thy

propitius esto mihi miserrimo peccatori. Miserere quoque illorum, misericors Deus, quibus vel ego aliquando praebui vel qui mihi unquam praebuerunt peccandi occasionem: absolve nos per infinitam pietatem tuam et dignissima merita unigeniti Filii tui, Domini Nostri Jesu Christi, et sanctissimae Matris eius Mariae, et omnium sanctorum tuorum, ab omnibus iniquitatibus et peccatis nostris. Et quia pro tantis sceleribus condignam paenitentiam agere non valemus, nec tibi satisfacere, pone crucem et mortem, poenasque et angustias quas unigenitus et dilectus Filius tuus, Dominus noster Jonly Son, our Lord Jesu Christ, and of his most holy Mother, Mary and of all [thy] saints, absolve us from all our sins and iniquities. And inasmuch as we are not able to do worthy penance for our sins, nor satisfy thee, set the cross and the death, the pains and the anguishes which thy only and well-beloved Son, our Lord Jesus Christ, an innocent, suffered meekly in this life for the abolishment of our sins. And give us, that return unto thee, true contrition, pure confession, continual amendment of life, faculty and grace to

sus Christus, in hac vita perpessus est innocens, pro peccatis nostris clementer abolendis; et largire nobis ad te redeuntibus veram contritionem, puram confessionem, emendationem vitae continuam, ac facultatem et gratiam promerendi vitam et gloriam sempiternam. Amen.

deserve life and glory everlasting. So be it.

PRECATIO AD SANCTAM TRINITATEM

Benedicta sit summa et incomprehensibilis Trinitas, Pater et Filius et Spiritus Sanctus: Deus, Dominus, Paracletus: Caritas, Gratia, Communicatio: Genitor, Genitus, Regenerans. Verum Lumen, Vera Lux de lumine vero, Vera Illuminatio.

A PRAYER UNTO THE HOLY TRINITY

Blessed be the high and the incomprehensible Trinity, the Father, the Son and the Holy Ghost, God, Lord and Comforter, Charity, Grace, and Communication. The Begetter, the Begotten and the Regenerans. The true Light, the true Light of the true Light, the true Illu-

Fons, flumen, irrigatio. Ab uno omnia, per unum omnia, in uno omnia. Ex quo, per quem, in quo omnia. Vivens, vita, vita a vivente, viventium vivificator. Unus a se, unus ab uno, unus ab ambobus. Qui est a se, qui est ab altero, qui est ab utroque. Verax Pater, veritas Filius, veritatis Spiritus, Spiritus Sanctus. Una [est] ergo Pater, Logos, Paracletusque essentia, una virtus, una bonitas, una beatitudo. A quo, per quem et in quo beate vivunt omnia, quaecunque vere et beate vivunt. Quem trinum Deum in personis et unum in substantia divinitatis colimus et adoramus, patrem

mination. The fountain, the flood, the irrigation. Of one all things, by one all things, in one all things. Of whom, by whom, in whom all things. A living life, life of the living, the giver of life of the living. One of himself, one of one, one of both. The which is of himself, the which is of another, the which is of both. The Father is true, the Son truth, the Holy Spirit, the Spirit of truth. The Father the Son and the Holy Ghost is then but one essence and being, one virtue, one goodness, and one beatitude. Of whom, by whom, and in whom, all things (whatsoever they be that live truly and blessedly) live blessedly. Which God

ingenitum, Filium de Patre unigenitum, Spiritum Sanctum de utroque procedentem, et in utroque permanentem, sanctam Trinitatem et individuam Unitatem, unum Deum omnipotentem. Summis namque laudibus te veneranda Trinitas a nobis miseris par est celebrari: qui cum non essemus, potentia tua fecisti nos, et cum per culpam nostram perditi fuissemus, tua et pietate et bonitate mirabiliter nos recuperasti. Quocirca majestatem tuam oramus atque obsecramus: ne nos erga tam immensa beneficia tua ingratos, neve miserationibus tuis indignos unquam fieri sinas: sed per gratiam tuam

we do worship and adore, three in person and one in substance of the divinity, the Father unbegotten, the only begotten Son of the Father, the Holy Ghost proceeding of both and in both remaining, Holy Trinity and Unity undivided, one God almighty. It is meet and convenient, O honourable Trinity, that we wretches with high lauds and praises do honour thee. For when we were not, through thy power thou madest us: when that through our own fault we were lost, thou through thy pity and goodness didst wonderfully recover us. Wherefore we pray and beseech thy majesty that at no time thou suffer us to be unthankful unto

nobis augeas fidem, spem et charitatem: ut fructum bonorum operum tua benignitate proferentes ad vitam te largiente perveniamus aeternam, ubi in sanctorum adsciti numerum, gloriam tuam quae nos satisfaciet in sempiternum cernamus. Interim dum vita suppetit: preconia tua nos oblectent sedulo concinentes: Gloria Patri qui nos creavit, gloria Filio qui nos redemit, gloria Spiritui Sancto qui nos sanctificavit. Gloria summae et individuae Trinitati, cujus operationes procedunt ab ipsa tota, cujus imperium sine fine manet. Te decet gloriae aeternitas, te decet laus, te decet hymnus.

these exceeding great benefits, nor yet unworthy of thy great merits, but through thy grace to increase in us faith, hope and charity, that bringing forth through thy benignity the fruit of good works, we may come (thou granting the same) to life everlasting, where that we, called to the number of saints, may behold thy glory, the which shall satisfy us for ever. In the mean time of this our life, thy praises shall delight us, singing continually: Glory be to the Father that hath created us; glory be to the Son that hath redeemed us; glory be to the Holy Ghost that hath sanctified us: glory be to the high and undivided Trinity, whose operations

Tibi debetur omne decus, tibi honor, tibi gratiarum actio, qui es Deus noster in saecula saeculorum. Amen.

and works proceed of It wholly, whose empire continueth without end. The Eternity of glory beseemeth thee, laud beseemeth thee and hymns beseem thee. All worship is due unto thee and all honour and thanks, the which art our God for ever. So be it.

Precatio ad Sanctam Trinitatem

Adoramus Te, Sancta Trinitas, Pater et Fili et Spiritus Sancte, majestas ineffabilis, unus Deus omnipotens; et tibi gratias agimus qui nos ad imaginem et similitudinem tuam creare dignatus es, ut per memoriam, intelligentiam et voluntatem tibi similes efficeremur. Has

A Prayer unto the Holy Trinity

We adore and worship thee, O Holy Trinity, the Father, the Son and the Holy Ghost, an unspeakable majesty, one God omnipotent: we thank thee that hast vouchsafed to create and to make us like unto thy own similitude and image, that we through memory, understanding and will, should be made like unto thee.

tres animae vires in nobis deprehendimus, per quas te recolimus, contemplamur, concupiscimus. Per memoriam, quae intelligentiae parens est, imaginem tuam referimus, Deus, Pater aeternae lucis et sapientiae, Domini nostri Jesu Christi. Per intelligentiam, quae memoriae proles est, imago tua in nobis lucet, Domine Jesu Christe, qui es splendor aeterni luminis, et sapientia a Patre genita. Per voluntatem, quae directio est amantis in amatum et amantem cum amato copulat, imago tua in nobis agnoscitur, Spiritus Sancte Paraclete, qui es Patris et Filii amor, concordia et complexus.

We perceive these three powers of the soul to be in us: by the which we remember, contemplate and desire thee. By the memory (which is the parent of understanding), O God, the Father of eternal light and wisdom, of our Lord Jesus Christ, we represent thy image. By understanding (the which is the child of memory), thy image, O Lord Jesu Christ, which art the brightness of the eternal light and the wisdom begotten of the Father, doth shine in us. By the Will (which is the direction of a lover to him-wards that is beloved, and coupleth the lover and him that is beloved together), thy image is known in us, the Spirit of the Holy Comforter,

Similitudo autem tua in nobis cernitur, O Sancta Trinitas, quando virtutum splendore ornamur. Vitam igitur nostram, quaesumus, semper dirige, ne imaginem in nobis tuam vitiis maculemus, sed ut sinceris mentibus te meminerimus, te intelligamus, teque amemus. Da nobis fidem rectam, spem firmam, caritatem perfectam, ut per eas nostra in te memoria figatur, intelligentia lumen sumat, voluntas inflammetur. O Trinitas omnipotens, tu Deus es et Dominus, tu rex es immortalis: ex quo omnia, per quem omnia, in quo omnia, cujus regnum et imperium manet in aeternum.

which is the love, the concord, and the embracements of the Father and the Son. Thy similitude, O Holy Trinity, when we are adorned with the brightness of virtues is seen in us. Therefore we beseech thee continually to direct our life that we bespot not thy Image, which is in us, with vice, but that we may remember thee, understand thee, and love thee with sincere minds. Give us a right faith, a steadfast hope and perfect charity: that through these, our memory may be fastened in thee, our understanding may receive light and our will may be inflamed. O almighty Trinity, thou art God and Lord, thou art a king immortal, from

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O Trinitas omnipotens, tu vivens vitae origo es, tu pulchritudo perfecta, tu delectatio beata. O Trinitas Omnipotens, tu triplicem rerum machinam, caelestium, terrestrium, et infernorum creasti.

Quamobrem admiramur te in incomprehensibili divinitate tua, glorificamus te in omnibus operibus tuis: gratias agimus tibi pro innumeris beneficiis tuis. O Trinitas aeterna, da nobis semper cogitare, loqui et agere sola ea quae tibi placent. O Trinitas aeterna,

whom are all things, by whom are all things, in whom are all things, whose kingdom and empire continueth for ever. O omnipotent Trinity, thou which livest art the beginning of life, thou art the perfect fairness and the blessed delectation. O omnipotent Trinity, thou hast created the three frames of things, celestial, terrestrial and infernal.

Wherefore, we in thy incomprehensible divinity do marvel at thee: we in all thy works do glorify thee: we give thee thanks for thy innumerable benefits. O eternal Trinity, grant us continually to think, to speak and to do those things only that please thee. O eternal Trinity, grant that all our acts and

concede ut omnia facta nostra semper ex te prodeant: per te dirigantur et in te consummentur.

O Trinitas aeterna, aspira ut super omnia te primum diligamus; deinde proximos nostros sicuti nos ipsos; tum inimicos etiam, quo legem tuam servemus.

O Trinitas immensa, instilla nobis planctum de flagitiis commissis, timorem de imminentibus suppliciis, spem de consequenda venia.

O Trinitas immensa, largire ut peccata nostra praeterita per veniam deleantur, praesentia per continentiam refrenentur, futura summoveantur per cautionem.

deeds may proceed from thee, may be directed by thee, finished and consumed in thee.

O eternal Trinity, grant that above all things, we may first and principally love thee, then our neighbours as ourselves, and then, to the intent we may keep thy law, our enemies.

O unmeasurable Trinity, instil and pour heaviness into us for our sins committed, and fear for the pains that hang over us, and hope to obtain forgiveness.

O unmeasurable Trinity, grant our sins committed may be stricken out through forgiveness, that our present faults may through continence be refrained, and that those which are to come may be by some caution and means removed.

O Trinitas immensa, da nobis contritionem perfectam, confessionem integram, emendationem vitae continuam.

O unmeasurable Trinity, give us perfect contrition, entire confession and a continual amendment of life.

O beata Trinitas, praebe nobis sanctorum angelorum tuorum pium et fidele praesidium, qui nos in vita instituant, consolentur et protegant.

O blessed Trinity, grant us the pitiful and faithful aid of thy holy angels, the which in this life may instruct us, comfort us and defend us.

O beata Trinitas, pacem firmam de caelis mitte, ne nos infestent hostes, caro, mundus et daemones.

O blessed Trinity, send us from heaven steadfast faith, that our enemies, the flesh, the world and the devils trouble us not.

O beata Trinitas, omnem concupiscentiam carnis, omnem concupiscentiam oculorum, omnem superbiam vitae procul a nobis pelle.

O blessed Trinity, drive far from us all concupiscence of the flesh, all concupiscence of the eyes and all pride of life.

O veneranda Trinitas, nos a bello et

O honorable Trinity, conserve and

fame et pestilentia conserva.

O veneranda Trinitas, largire nobis, dum viget sanitas, cursum vitae tibi gratum; quando infirmitas ingruet, desideratam mentis et corporis valetudinem; in tota autem vita, memoriam recolendi nos in hoc mundo non habere civitatem manentem.

O veneranda Trinitas, nobis a lege tua declinantibus digneris animum resipiscendi dare, ejus autem studiosis discendi cupiditatem accendere, proficientibus vero in ea tuae divinitatis illustrationem tandem aperire.

O clementissima Trinitas, da mini-

keep us from war, hunger and pestilence.

O honorable Trinity, give us whilst we be in health, a course and an order of life, that may be pleasant and thankful unto thee: and when sickness shall grow upon us, a desireful health of soul and body, and in all our life a memory to remember us that in this world we have no remaining place.

O honorable Trinity, vouchsafe to give us, that decline from thy law, a mind to repent and to kindle their desires that are studious to learn it, and, at the last, to open unto those that do profit therein, the clearness of thy divinity and godhead.

O most meekest Trinity, give unto the

stris sanctae ecclesiae tuae bene vivendi et docendi gratiam, populo eis commisso mandata tua discendi studium, utrisque autem sedulum in tua lege profectum.

O clementissima Trinitas, reple reges et principes metu te reverendi, gratia se agnoscendi mortales, et sapientia bene regendi p o p u l u m sibi commissum.

O clementissima Trinitas, corrobora religiosos, ut mundana contemnant, legem tuam observent et vota sua tibi reddant.

O piissima Trinitas, praesta cunctis

ministers of thy holy church grace both to live well and to teach well: and to the people committed unto them, a desire to learn thy commandments: and unto them both a diligent furtherance and profit in thy law.

O most meekest Trinity, replenish kings and princes with fear to reverence thee, with grace to knowledge themselves to be mortal, and with wisdom well to govern and rule the people committed unto them.

O most meekest Trinity, fortify the religious, that they may despise worldly things, observe thy law and keep their vows, made and promised unto thee.

O most merciful Trinity, grant unto all

virginibus incorruptam castitatem, conjugatis fidam matrimonii custodiam, in medio statu degentibus continendi gratiam.

O piissima Trinitas, pauperibus et afflictis praebe consolationem et patientiam, divitibus et potentibus compassionem et misericordiam, utrisque vero mutuam inter se caritatem.

O piissima Trinitas, dona captivis mentis ereptionem a peccato, corporis liberationem a custodia, et liberatis tibi serviendi voluntatem.

O benigna Trinitas, deduc iter facientes ad finem ejus prosperum, mare na-

virgins incorrupt chastity, unto those that are married a faithful custody of matrimony, and to widows grace to contain and to live continently.

O most merciful Trinity, grant unto the poor and afflicted consolation and patience, to the rich and those that are in power compassion and mercy, and to them both mutual love among themselves and charity.

O most merciful Trinity, give unto the imprisoned a withdrawing mind from sin, the deliverance of their bodies out of prison, and being delivered, a will to serve thee.

O benign Trinity, conduct and guide those that journey to a prosperous end of their

vigantes ad desideratum portum, omnesque mortales ad regnum tuum caeleste.

journey, and those that sail and traverse the seas to a desirous port and haven, and all mortal men to thy celestial and heavenly kingdom.

O benigna Trinitas, fac rectam fidem auspicantes tua juvet gratia: proficientes fortitudo confirmet: perfectos comitetur humilitas: atque universos perseverantia commendet.

O benign Trinity, let or cause thy grace help and aid them that begin a right faith, and that fortitude may confirm those that go forwards and profit therein, that humility may accompany those that be perfect, and that perseverance may commend all men.

O benigna Trinitas, concede superbis honorum despectionem et humilitatem veram; avaris divitiarum contemptum et largitionem piam; libidini et ventri deditis subjugationem voluptatum et vitae munditiam; iracun-

O benign Trinity, grant unto the proud contempt of honours and true humility; to the avaricious and covetous the contempt of riches and meek liberality; to the voluptuous and gluttons the subjugation and overthrow of voluptuousness, and cleanness of

dis et invidis animi refrenationem et caritatem: saevis et truculentis mansuetudinem et modestiam: iniquis et impiis justitiam et pietatem: vanis et mendacibus verba veritatis, vafris et dolosis morum simplicitatem: omnibus denique christianis male viventibus paenitentiam. O Trinitas misericors, accende clemens gentibus, Judaeis et hereticis verae fidei lumen, ut in tua essentia tres personas confitentes et de omnibus Catholicae fidei articulis recte sentientes, ad te solum et verum Deum toto corde convertantur.

life; to the ireful and envious the refraining of the mind and charity; to the hard and cruel meekness and modesty; to the unjust and unpitiful justice and piety; to vain men and liars the words of truth; to the crafty and deceitful simplicity of manners; and lastly to all christians living evil[ly], penance. O merciful Trinity, kindle and inflame the gentiles, Jews and heretics with the light of true faith, that confessing three persons in thy essence and judging righteously of all the articles of the Catholic Faith, they may with all their hearts turn unto thee, the only and true God.

O Trinitas misericors pro sanctis in gloriam receptis gra-

O merciful Trinity, we offer thanks unto thee for the saints into

tiarum actiones tibi offerimus, pro defunctis purgandis preces, pro damnatis justitiae tuae praeconia.

O Trinitas misericors, nostras tibi precationes supplices offerimus pro vivis et defunctis quibus prodesse possunt, ut illis culpas abluas, his poenas remittas, tuamque gratiam et gloriam conferas utrisque.

thy glory received, and prayers for the dead that must be purged, for the damned, the praises of thy justice.

O merciful Trinity, we humbly offer up unto thee our prayers for the living and the dead, unto whom they may be profitable: to the intent thou shalt wash and blur out their faults and remit to these their pains, and to them both confer and give thy grace and glory.

O Trinitas admiranda, tu potentia omnipotens, tu sapientia inenarrabilis, tu bonitas es immensa. O Trinitas admiranda, tu lumen es omnia illuminans: tu veritas insuperabilis, tu consolatio summa. O Trinitas admiranda, tu

O marvellous Trinity, in power thou art omnipotent, in wisdom thou art inenarrable, thou art the light that lighteneth all things, thou art the truth that cannot be overcome, thou art the high consolation. O marvellous Trinity, thou art the fountain, the flood

fons, tu flumen, tu irrigatio es omnis boni. O vera omnino essentia, tu vita es sanctorum, tu gloria, tu speculum. Glorificent idcirco majestatem tuam, O Trinitas honoranda, cuncti caelorum cives, patriarchae, prophetae, apostoli, martyres, confessores et virgines. Glorificet majestatem tuam tripartita ecclesia tua, in caelo et in terra et in purgatorio, te invocans. Glorificet majestatem tuam tolerantia tua, qua peccatores suffers: justitia tua, qua bonis praemia tribuis et malis tandem poenam: sed super omnia misericordia tua, qua culpas clemens remittis. Glorificet majesta-

and the irrigation and watering of all goodness. O true essence indeed, thou art the life, the glory and the mirror of saints. Therefore, O honourable Trinity, all the citizens of heaven, Patriarchs, Prophets, Apostles, Martyrs, Confessors and Virgins, shall glorify thy majesty. Thy tripartite Church, calling unto thee in heaven, in earth and in purgatory, shall glorify thy majesty. Thy tolerance and patience, wherewith thou sufferest and bearest with sinners, thy Justice, wherewith thou rewardest the good and dost punish the evil, but above all thy Mercy, wherewith thou, which art meek, dost remit sin, shall glorify thy majesty.

tem tuam omnium rerum creatio, dispositio et conservatio. Glorificet majestatem tuam omnis anima quae vegetatur, omnis anima quae sentit, omnis anima quae intelligit. Glorificet majestatem tuam, Deus simplex et trine, tripartita hierarchia caelestis, ter tripartitus Angelorum ordo, omnis spiritus caelestis, omnis spiritus humanus, sine intermissione dicens, Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua, Hosanna in excelsis. Amen.

The creation, disposition and conservation of all things shall glorify thy majesty. Every soul that liveth, every soul that perceiveth and every soul that understandeth shall glorify thy majesty. O simple God in Trinity, the tripartite celestial hierarchy, the Order of Angels tripartite in three, every celestial spirit, every human spirit shall glorify thy majesty, saying without any intermission, Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Glory be to thee, O Lord, most high. So be it.

PRECATIO PRIUS AD SINGULAS SANCTAE TRINITATIS PERSONAS, ET POSTEA AD TOTAM TRINITATEM

Pater de caelis Deus, miserere nostri.

Domine sancte, Pater omnipotens, aeterne Deus, a quo Deus Filius tuus tibi, divinitatis fonti, consubstantialis, coaeternus et aequalis, ante omnia saecula genitus est; per quem, cooperante Spiritu Sancto, caelum et terram atque omnia quae in eis visibilia et invisibilia continentur, inenarrabili tum opificio tum ornatu creasti, te veneramur, te colimus, te adoramus, tibi ob immen-

A PRAYER, FIRST TO EVERY PERSON OF THE HOLY TRINITY, AND AFTERWARDS TO THE HOLY TRINITY

God the Father of heaven, have mercy upon us.

O Holy Lord, Father almighty, everlasting God, of whom God the Son is born unto thee, the fountain of divinity, consubstantial, coeternal and equal, before all worlds; by whom, the Holy Ghost working with him, heaven and earth and all things visible and invisible comprised in them, thou with an unspeakable workmanship and adornment hast created; we honour thee, we worship thee, we adore thee, and for thy

sa et innumera beneficia tua gratias agimus. Esto nobis, obsecramus, propitius miseris mortalibus, et ne despicis nos flagitiis obnoxios, cum simus opus tuum, sed ab omni malo ac ab omni peccato libera et serva nos per infinitam clementiam tuam.

great and innumerable benefits we thank thee. Be merciful unto us mortal wretches, we beseech thee, and despise us not, given to sin, inasmuch as we are thy handiwork, but through thy infinite clemency deliver and keep us from all evil and from all sin.

Fili Redemptor mundi Deus, miserere nostri.

O God the Son, Redeemer of the world, have mercy upon us.

Domine Jesu Christe, Fili Dei vivi, qui es verus et omnipotens Deus, sapientia, vivus sermo, splendor et imago Patris, cui cum Patre et Spiritu Sancto compar est honor, eadem gloria, coaeterna majestas, una substantia. Quique de summa caelorum arce descendens in

O Lord Jesu Christ, the Son of the living God, which art the true and the omnipotent God, the Wisdom, lively Word, brightness and image of the Father, unto whom with the Father and the Holy Ghost is like honour, the selfsame glory, coeternal majesty and one substance. Whom, de-

orbem terrae, carnem ex Matre Virgine mortalem sumere, et ad instaurandam nobis innocentiam per dirum crucis supplicium mori voluisti, te veneramur, te colimus, te adoramus, tibi ob immensa et innumera beneficia tua gratias agimus. Ne nos perire sinas, precamur, tuo redemptos sanguine, sed ab omni malo ac ab omni peccato libera et serva nos, per immensos mortis tuae cruciatus.

scending from the high ark and throne of heaven into the world to take flesh of his Mother, a Virgin, thou hast willed, through the cruel pain of the cross, to restore unto us our innocence again, we honour thee, we worship thee, we adore thee, and for thy great and innumerable benefits we thank thee. We beseech thee not to suffer us, redeemed with thy blood, to perish, but through the great pains of thy death to deliver and keep us from all evil and from all sin.

Spiritus Sancte Deus, miserere nostri.

God the Holy Ghost, have mercy upon us.

Domine, Spiritus Sancte Deus, qui Patri Filioque consubstantialis, coaeternus et aequa-

Lord God, the Holy Ghost, which art consubstantial, coeternal and equal with the Father and the Son,

lis es, ab eis ineffabiliter procedens, quique super eundem Filium a Joanne baptizatum descendisti in columbae specie, superque sanctos discipulos tuos in linguis velut igneis apparens consedisti; te veneramur, te colimus, te adoramus, tibi ob immensa et innumera beneficia tua gratias agimus. Pelle a nobis, quaesumus, omnis ignorantiae tenebras, lumenque divinae tuae scientiae accende in mentibus nostris, et amoris piissimi in Patrem et Filium et te utriusque Spiritum ardorem in nobis inflamma.

proceeding from them unspeakably, the which descendedst, in the form and shape of a dove, upon the selfsame Son baptised of John, and didst sit upon thy holy disciples, appearing as it were in fiery tongues; we worship thee, we adore thee, we honour thee, we thank thee for thy great and innumerable benefits. Drive from us, we beseech thee, the darkness of all ignorance, and kindle in our minds the light of thy divine knowledge, and inflame in us the heat of most meekest love towards the Father and the Son and thee, the Spirit of them both.

Sancta Trinitas unus Deus, miserere nostri.

Holy Trinity, One God, have mercy upon us.

Domine Deus

Lord God omni-

omnipotens, qui ad imaginem et similitudinem tuam hominem facere dignatus es, praesta, ne nos foedent vitiorum maculae, quos ad ineffabile tui exemplar, totius opifex mundi, creasti, et quos peccata nostra, si tu non adsis, perdent, tua serva misericordia.

potent, that hath vouchsafed to create and to make man like unto thy similitude and image, grant that the spots of vices defile us not, whom thou, the maker of the world, after the ineffable example of thyself hast created, and save us through thy mercy, whom our sins shall lose if thou be not present to help us.

Domine Deus omnipotens, qui liberum nobis arbitrium bene aut male agendi tribuisti, sic gratiam tuam nobis confer, ut quae mala sunt, te protegente, vitemus, quae bona sunt, te adjuvante, faciamus.

Lord God omnipotent, that hast given us a free will to do well or evil, give us so thy grace that we may avoid those things, thou defending us, which are evil, and to do those, thou helping us, which are good.

Domine Deus omnipotens, a quo omnis est et sapientia et providentia, tu

Lord God omnipotent, of whom is all wisdom and providence, thou dost know

scis quae nobis mortalibus expediunt; sicut tibi placet, et quemadmodum tuae majestati de nobis miseris videtur, ita fiat cum misericordia. Amen.

what is expedient for us mortal men; as it pleaseth thee, and as it shall seem best to thy majesty for us, so be it, but yet with mercy.

PRECATIO AD JESUM DICENDA, VEL CUM ELEVATUR EUCHARISTIA VEL ANTE CRUCIFIXUM

A PRAYER TO BE SAID UNTO JESUS, EITHER WHEN THE HOLY SACRAMENT IS LIFTED UP, OR ELSE BEFORE THE CRUCIFIX

Jesu, qui post innumeros corporis tui cruciatus, pendens in cruce languidus, pro nobis mori dignatus es, miserere nostri.

Jesu, which after the innumerable torments of thy body, hanging very weakly upon the cross, vouchsafedst to die for us, have mercy upon us.

PRECATIO AD JESUM

A PRAYER UNTO JESUS

Respice clementissime Domine Jesu Christe, nos miseros peccatores il-

O most meekest Lord Jesu Christ, behold and look upon us wretched sinners with

lis tuis miserationem prae se ferentibus oculis, quibus in atrio Petrum respexisti, dum nosse te negabat: in cena Mariam Magdalenam, dum tuos ungebat pedes: in cruce latronem supplicem, dum regem te agnoscebat. Nobisque de benignissimo misericordiae tuae fonte largire propitius, ut ad exemplum Petri peccata nostra defleamus; sicut Maria Magdalena tui amore flagravit, te vehementer amemus; quem admodum latro paradiso potitus est, in tuo regno te videamus. Qui cum Patre et Spiritu Sancto vivis et regnas Deus, per omnia saecula saeculorum. Amen.

those thy merciful eyes, with the which thou beheldest Peter in the hall, whilst he denied to know thee; and at supper Mary Magdalene, whilst she anointed thy feet; and upon the cross the meek thief, whilst he knowledged thee to be a king. Grant unto us from the most benign fountain of thy mercy, that after the example of Peter we may bewail our sins; and that we, as Mary Magdalene did, may burn in thy love and vehemently love thee, and that we, as the thief hath obtained paradise, may see thee in thy kingdom, the which dost reign God, with God the Father and the Holy Ghost, throughout all worlds. So be it.

PRECATIO AD JESUM

Domine Jesu Christe, qui Deus immortalis, ut nobis leges sancte vivendi ferres, corpus induisti mortale, per illum nostri amorem te supplices precamur, ne sinas nos vitiorum laqueis implicatos omnino perire, quos ob Adae contumaciam olim abdicatos, pius nunc effecisti regni tui coheredes; sed flagitia et scelera nostra quae plura sunt quam ut numerari, majora quam ut enarrari dicendo possint, clemens abolere digneris. Qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus, per omnia

A PRAYER TO JESUS

O Lord Jesu Christ, the which, being God immortal, tookest upon thee a mortal body, to make us laws to live holily and virtuously, for that thy love unto us, we meekly pray thee, that thou suffer not us, entangled with the snares of vices, utterly to perish, who in time past through Adam's contumacy were rejected, and now hast made us the heirs of thy kingdom; but that thou, as meek and merciful, wilt vouchsafe to abolish our flagitious sins and wickedness, the which are more than can be numbered and greater than can be spoken or rehearsed, which doth reign God, with God

saecula saeculorum. Amen.

the Father and the Holy Ghost, throughout all worlds. So be it.

Precatio ante Crucifixum

O pie Crucifixe, Redemptor omnium gentium, cujus caput corona spinea foede laceravit, manus in crucem expansas pedesque protensos clavi perforarunt, totum corpus elanguidum sublime pependit, duo latrones in ignominiam dextera laevaque suffixi, quorum alter te sprevit, alter te agnovit regem, spiritus Patri commendatus pro nobis redimendis emissus est, mortuo transfossum latus sanguinem et aquam fudit; quae lingua digne exprimere, quae

A Prayer to be said before the Crucifix

O merciful Crucifix, the Redeemer of all people, whose head was filthily lacerate and torn with a crown of thorn, whose hands and feet, extended upon a cross, were through-bored with nails, whose whole feeble body was hanged on high, and two thieves to his ignominy and shame fastened on his right and left hand, of the which the one despised thee the other knowledged thee to be a king, whose spirit, commended unto the Father, was given up to redeem us withal, and, being dead, thy

mens concipere poterit poenas illas innumerabiles, quas innocens es passus? Per haec tam immensa tormenta te precamur, ut animas nostras lumine scientiae tuae illustres, capitis sensus modereris, manus nostras ad opera bona corrobores, pedes et gressus nostros ad vias tuas convertas, cogitationes, verba et facta nostra dirigas, demumque perducas nos miseros in regnum tuum, ubi cum sanctis Angelis tua fruamur gloria, qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus, per omnia saecula saeculorum. Amen.

side through-pierced gushed and poured out water and blood; what tongue can worthily express, what mind can conceive those innumerable pains, the which thou, an innocent, hast suffered? We beseech thee, for these so exceeding great torments, to illuminate our souls with the light of thy knowledge, to moderate our understanding, to strengthen our hands to good works, to convert our feet, steps and goings to thy ways, to direct our thoughts, words and deeds, and last of all to bring us, wretches, unto thy kingdom, where that we, with thy holy angels, may have thy fruition; the which dost live and reign God, with God the Father and the Holy

Ghost, throughout all worlds. So be it.

PRECATIO AD DEUM

Dominator Domine, Deus omnipotens, qui es personarum Trinitas in unitate substantiae, qui ab aeterno eras, nunc es, et in aeternum eris benedictus Deus in saeculorum saecula; commendamus animas nostras in manus potentiae tuae, ut custodias eas diebus et noctibus, singulisque horis et momentis vitae nostrae. Miserere nostri, Deus omnium conditor, et dirige nos, Rex mundi gubernator; custodi nos per fidem Patriarcharum, per merita Prophetarum, per praedica-

A PRAYER UNTO GOD

O Almighty Lord God, which art the Trinity of persons in unity of substance, which hast been eternally, art now, and shall be the blessed God for ever throughout all worlds; we commend our souls into the hands of thy power, to be kept both days and nights, and all the hours and moments of our life. O God, the maker of all men, have mercy upon us, and, O King and Governor of the world, direct us; keep us, through the faith of thy Patriarchs, the merits of thy Prophets, the predication of thy Apostles, the victories of

tionem Apostolorum, per victorias Martyrum, per caritatem Confessorum, per continentiam Virginum, per intercessionem omnium Sanctorum et electorum tuorum, qui tibi placuerunt ab initio mindi. Oret pro nobis Sanctus Abel, qui primus martyrii coronam accepit. Obsecret pro nobis Sanctus Enoch, qui ambulavit cum Deo et, de mundo translatus, amplius non apparuit. Roget pro nobis Sanctus Noe, quem Deus in diluvio propter justitiam servavit. Supplicet pro nobis fidelis Abraham, qui firmiter credidit Deo et reputatum est illi ad justitiam. Intercedat pro nothy Martyrs, the charity of thy Confessors, the continence of thy Virgins, and through the intercession of all the Saints, the which have pleased thee from the beginning of the world. Holy Abel, the which first of all other received the crown of martyrdom, shall pray for us. Holy Enoch, the which walked with God and, translated out of the world, appeared no more, shall make obsecrations for us. Holy Noe, whom God in the time of the flood preserved for his justice' sake, shall pray for us. Faithful Abraham, the which steadfastly believed God and was imputed unto him for justice, shall make supplications for us. Holy Isaac, who being obedient

bis Sanctus Isaac, qui immolandus obediens patri figuram praebuit Domini nostri Jesu Christi, qui pro mundi salute victima Patri oblatus est. Interveniat pro nobis felix Jacob, qui Angelos Dei venientes sibi in occursum vidit. Precetur pro nobis dilectus a patre Joseph, quem fratres sui vendiderunt. Supplicet pro nobis Sanctus Moyses, cum quo locutus est Dominus facie ad faciem. Subveniat nobis Sanctus David, quem elegisti, Domine, secundum cor tuum. Obsecret pro nobis Elias Propheta, quem in caelum in igneo curru levasti. Oret pro nobis Eliseus Propheta, cuius ossa

unto his father, gave us, when he should have been offered up, a figure of our Lord Jesus Christ that was offered up a sacrifice for the salvation of the world, shall make intercession for us. Happy Jacob, the which saw the Angels of God coming to meet him, shall be a mean unto God for us. Joseph, the well-beloved of his father, whom his brethren did sell, shall pray for us. Holy Moses, with whom God spake face to face, shall make supplications for us. Holy David, whom, O Lord, thou hast chosen after thy own heart and mind, shall help us. The Prophet Elias, whom thou tookest and liftedst up in a fiery chariot, shall make obsecrations for

contactu mortuum suscitarunt. Roget pro nobis Sanctus Isaias, cui labia mundata sunt igne caelesti. Assistat* nobis beatus Jeremias, quem sanctificasti Domine in utero matris. Deprecetur pro nobis Sanctus Ezechiel Propheta, qui visiones Dei mirabiles vidit. Exoret pro nobis Sanctus Daniel, vir desideriorum, qui somnia regis solvit et liberatus est de lacu leonum. Succurrant nobis tres pueri, qui ab igne liberati sunt, Sidrach, Misach et Abdenago. Invocamus in auxilium nostrum duodecim Prophetas, Osee, Joel, Amos, Abdiam, Jonus. The Prophet Eliseus, whose bones by the only touching of the dead have revived the dead, shall pray for us. Holy Isaias, whose lips were cleansed with celestial and heavenly fire, shall pray for us. O Lord, let Jeremias, whom thou hast sanctified in his mother's womb, help and pray for us. The holy Prophet Ezechiel, which saw the marvellous visions of God, shall pray for us. Holy Daniel, a man greatly beloved, the which loosed and declared the king's dreams and was delivered out of the lake of lions, shall pray for us. The three children, Sidrach, Misach and Abdenago, which were delivered

* The text reads *Assit*, possibly for *Adsit*, but the translation suggests *Assistat*.

nam, Michaeam, Nahum, Habacuc, Sophoniam, Aggaeum, Zachariam, et Malachiam. Assistant nobis omnes Apostoli Domini nostri Jesu Christi, Petrus, Paulus, Andreas, Jacobus, Johannes, Thomas, Jacobus, Philippus, Bartholomaeus, Matthaeus, Simon, Thaddeus, Mathias et omnes sancti discipuli Domini nostri Jesu Christi. Intercedant pro nobis omnes martyres Christi et confessores, virgines et omnes electi, ut superare possimus omnes tentationes inimici. Depelle a nobis, Domine, concupiscentiam gulae, et da nobis virtutem abstinentiae. Fuga a nobis spiri-

from the fire, shall succour and help us. We call unto our help the twelve Prophets, Osias, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias and Malachias. All the Apostles of our Lord Jesu Christ, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, Thaddeus, Mathias, and all the disciples of our Lord Jesus Christ shall assist us. All the martyrs of Christ, confessors and virgins, and all that are elect shall make intercession for us, that we may overcome all the temptations of our enemy. Drive from us, O Lord, the concupiscence of gluttony, and give us the virtue of

tum fornicationis, et inspira nobis amorem castitatis.

Cohibe a nobis cupiditatem, et largire voluntariam paupertatem. Extingue in nobis iracundiam, et accende mansuetudinem morum et charitatem Dei et proximi. Abscinde a nobis, Domine, tristitiam saeculi, et auge nobis gaudium spirituale. Repelle jactantiam mentis, et tribue compunctionem cordis. Minue superbiam nostram, et perfice in nobis humilitatem veram, qui miseri sumus et infelices homines. Quis nos liberabit de corpore mortis huius nisi gratia tua? Domine Deus miseri-

abstinence. Put to flight from us the spirit of fornication, and inspire and pour into us the love of chastity.

Restrain from us cupidity, and give us voluntary poverty. Quench in us irefulness, and kindle in us the meekness of manners and the charity of God and of our neighbour. O Lord, cut off from us the heaviness of the world, and increase in us spiritual joy. Repel from us the pride of the mind, and give us the compunction of the heart. Diminish our pride, and make perfect in us true humility, for we are wretched and unlucky men; who shall deliver us from the body of this death but thy grace? O merciful God, we are too exceeding

cors, nam nos peccatores sumus nimis, et innumerabilia sunt delicta nostra, et non sumus digni vocari servi tui. Resuscita, Domine, in nobis fletum. Mollifica cor nostrum durum et saxeum, et amoris tui ignem in nobis accende, qui sumus cinis mortis. Libera, Domine, animas nostras ab omnibus insidiis inimici, et conserva nos in tua voluntate; doce nos facere voluntatem tuam, quia Deus noster es; tibi gloria et honor per omnia saeculorum saecula. Amen.

great sinners, and our sins are innumerable, and we are not worthy to be called thy servants. O Lord, cause us to weep, mollify our hard and stony hearts, and kindle the fire of thy love in us, the which are but ashes of death. O Lord, deliver our souls from all the deceits of our enemy, and keep us in thy will; teach us to do thy will, for thou art our God, to thee be honour and glory throughout all worlds. So be it.

PRECATIO AD VIRGINEM MARIAM

Salve, intemerata Virgo Maria, Filii

A PRAYER UNTO THE HOLY VIRGIN MARY

All hail, undefiled Virgin Mary, Mother

Dei Genetrix, prae ceteris electa virginibus, quae ex utero tuae matris Annae, mulieris sanctissimae, sic a Spiritu Sancto tum sanctificata, tum illuminata fuisti, munitaque tantopere Dei omnipotentis gratia, ut usque ad conceptum filii tui Domini nostri Jesu Christi, et dum eum conciperes, ac usque ad partum, et dum eum pareres, semperque post partum, virgo omnium quae natae sunt castissima et immaculatissima, et corpore et anima, tota vita permanseris. Tu nimirum universas alias longe superasti virgines, sincera mentis impollutae conscientia, quotquot vel adhuc fuerunt ab ipso

of the Son of God, elected and chosen above all other virgins, the which even from the womb of thy mother Anne, a woman most holy, hast been of the Holy Ghost so sanctified, illuminated and so greatly defended with the grace of God almighty, that unto the conception of our Lord Jesus Christ thy Son, and whilst thou didst conceive him, and unto the time of his birth, and whilst thou didst bear him, and continually after his birth, thou continuedst and remainedst a virgin, of all other that be born most chaste, most uncorrupt, and of body and soul all thy life most immaculate and unbespotted. For truly thou hast far passed all other virgins,

mundi primordio, vel unquam futurae sunt usque in finem mundi. Per haec nos praecellentissima gratiae caelestis dona tibi Virgo et Mater Maria prae ceteris omnibus et mulieribus et virginibus a Deo singulariter infusa, te precamur, quae miseris mortalibus misericors patrona es, ut pro peccatis nostris nobis condonandis intercedere digneris apud Deum Patrem omnipotentem, eiusque Filium, Jesum Christum, secundum divinitatem quidem ex Patre ante omnia saecula genitum, secundum humanitatem autem ex te natum, atque apud Spiritum Sanctum, ut peccatorum nostrorum maculis tua

how many soever have been hitherto since the beginning of the world, or ever shall be to the latter end thereof, in a sincere conscience of an impolluted mind. By these, thy most excellent gifts of heavenly grace, infused in thee by God very singularly, O Virgin and Mother Mary, above all other women and virgins, we pray thee, which art unto us miserable mortal men a merciful patroness, that thou wilt vouchsafe to make intercession to God the Father omnipotent, and to his Son Jesu Christ, born certainly as concerning his divinity of the Father before all worlds, and of thee concerning his humanity, and to the Holy Ghost, that our sins may be forgiven

abstersis intercessione, tecum sancta Virgo semper congaudere, teque in regno caelorum sine fine laudare mereamur. Amen.

us, and that we, the spots of our sins through thy intercession clean wiped out, may merit continually to rejoice with thee, O holy Virgin, and to praise thee in the kingdom of heaven, without end. So be it.

PRECATIO AD DEUM PRO DEFUNCTIS ORANTEM PRO IPSIS NON HABENTIBUS

Miserere, quaesumus, Domine Deus, per pretiosam mortem unigeniti Filii tui Domini nostri Jesu Christi, miserere animarum illarum, quae apud te sui memores non habent intercessores; quibus non est consolatio nec spes ulla in tormentis, nisi quod ad imaginem

A PRAYER UNTO GOD FOR THE DEAD WHICH HAVE NO MAN THAT PRAYETH FOR THEM

Have mercy, we beseech thee, O Lord God, have mercy, for the precious death sake of thy only Son, our Lord Jesu Christ, on those souls the which have no intercessors that remember them, or that doth put thee in remembrance of them; nor no consolation nor hope in their torments, but only

et similitudinem tuam creatae, et fidei signaculo insignitae sunt; quae vel superstitum negligentia, vel temporum labente cursu, in oblivione amicorum aut posteritatis venerunt. Parce eis, Domine, et defende plasma tuum in eis, nec opus manuum tuarum despice; sed porrige eis dexteram tuam, atque a poenarum cruciatu liberatas perduc eas ad societatem civium supernorum per immensas miserationes tuas, quae super omnia opera tua celebres habentur, qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

that they are created and made like unto thy similitude and image, and marked with the signacle of thy faith; the which, either through the negligence of those which are alive, or of the fleeting course of time, are clean forgotten of their friends and posterity. Spare them, O Lord, and defend thy workmanship in them, nor despise not the work of thy hands; but put forth thy hand unto them, and being delivered from the torment of pains, bring them through thy great mercies, the which are celebrated and esteemed above all thy works, to the fellowship of the heavenly citizens, which livest and reignest God throughout all worlds. So be it.

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